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COVER PHOTO

Ceremonial spud or axe. Location is Pike County, Illinois. This perfect specimen was fashioned from a beautiful red orange translucent flint. Length 7¼ inches. Width 3½ inches. See article on page 2.

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THE SO-CALLED SPUD MAY NOT BE A SPUD.

John Baldwin, West Olive, Michigan

The acquisition of two fine polished spuds gave me the opportunity to study a classic relic artform. This type of relic is rare, few and far between, so I enjoyed recording my evaluation of these so-called 'spuds.'

Research in my library revealed this: in **ANTIQUITIES OF THE SOUTHERN INDIANS,** published in 1873, Charles G. Jones Jr. assumed them to be agricultural implements. In 1891-92 Gerald Fowke in the **THIRTEENTH ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY** stated he classed them as bark peelers, but thought they may possibly have been used in some ceremony or game.

In 1890 in his **THE ANTIQUITIES OF TENNESSEE,** Gates P. Thurston referred to them as 'ceremonial spades or maces.'

Clarence B. Moore in his **CERTAIN RIVER MOUNDS OF DUVAL COUNTY, FLORIDA,** 1896, stated, "We consider them of too infrequent occurence to suggest their employment for any practical use. We have been able to learn of none showing breakage or signs of use, and some are too small in size to render them useful as weapons. The tally marks on certain specimens connect them with the ceremonial class."

In 1902 Charles E. Brown wrote for the October isse of **THE WISCONSIN ARCHAEOLOGIST** and stated he believed they were made for practical use, such as skinning large animals and dressing hides. "Stripping bark from trees used in the manufacture of canoes is probable and many other domestic purposes."

Last in time, our research finds Col. Bennett H. Young in his 1910 **THE PREHISTORIC MEN OF KENTUCKY,** stating, "Early writers suggest that these spuds were agricultural implements. Others think them bark peelers and still others hold that they were used in dressing hides, but if designed for any of these purposes, some of the implements would certainly have about their edges that smoothness and polish which comes from friction in use, a feature which is lacking in every specimen we have seen; moreover, the majority of these objects are too delicate and fragile for any of the suggested uses. We think they were not designed for any utilitarian function, but that they are properly classed as ceremonials, that they were maces or emblems of authority, perhaps related in symbolism to the bannerstone."

Cont. Pg. 79

Southern type ceremonial spud or axe. This finely executed example was a mound find in 1909 near Athens, Tennessee. It was fashioned from a white and pink colored Illinois material.

Collection of John Baldwin
West Olive, Michigan

RED SLATE CEREMONIALS

Steve Hart, Fountaintown, Indiana

Several years ago the writer learned that it would be financially impossible to assemble a prehistoric artifact collection while collecting everything available in stone. Most senior collectors have put together a broad general collection but in depth analysis shows they invariably specialize in one or two much narrower areas such as flint, slate, axes, pipes, copper, pottery, etc. I began to concentrate my collecting around black flint but soon came to the realization that this constrained my knowledge and general understanding of prehistoric artistry to a narrow and shallow base. Slate artifacts had always been of interest to me, maybe because they were intriguing, mysterious and not well understood by various experts. Throughout this century slate artifacts have been called ceremonials, problematicals, bannerstones and today, just plain "slate." Knowledgeable persons still disagree on their purpose and debate their meaning.

Having not researched the subject of slate in great depth, I made the decision to concentrate my slate collecting to those that were red in color; a decision that years later finds me with a small assemblage of several fine, but few in quantity, red slate artifacts. I have discovered that red slate ceremonials are much fewer in quantity and are limited in distinction to the slate types of which they comprise.

Slate materials were selected by originating artisians for their good workmanship and resulting aesthetic qualities. Slate or shale materials used to form ceremonials were generally of black, green, gray or red colors with contrasting green, gray or black striations or bands that often transversed the material. A yellow colored slate ceremonial piece is found occasionally today but this yellowing is believed to be due to the patination process of the worked stone rather than the actual coloring of the original material.

The writer's reviews of several private and museum collections indicate that red slate and/or red shale artifacts comprise approximately 15% of the slate ceremonial pieces collected and retained.

A second observation worthy of note is that red slate materials were generally limited to pendants and gorgets. Few ceremonial bannerstones, birdstones, lizards, amulets, etc. have been found fashioned from red slate. This does not mean to imply that such red slate pieces do not exist, but

Continued on page 47

Fig. 1 Article Facing Page

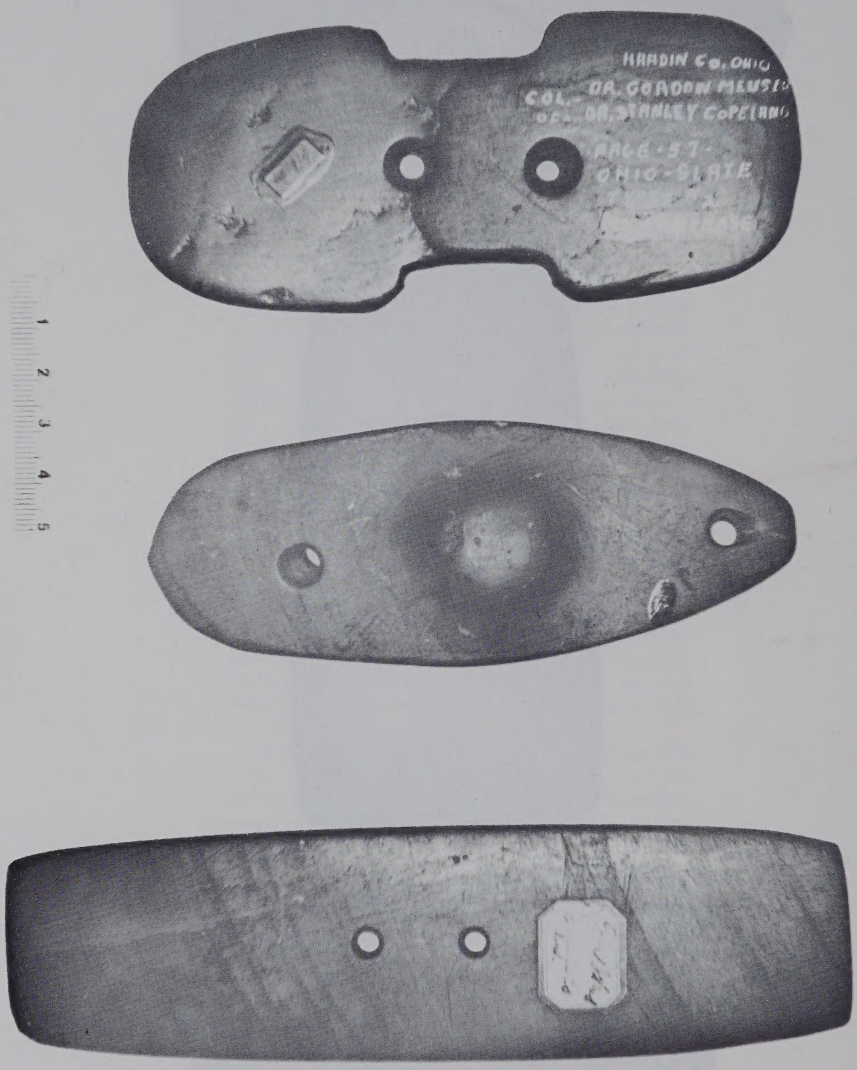


Fig. 2 Red Slate Ceremonials

their frequency of use was much less than pieces fashioned from gray, black and green slate. In addition to pendants and gorgets, the author has several utilitarian pieces of red in his collection in the form of celts or crude spuds. These pieces show heavy signs of wear and one must assume that they were used for more than just "show and tell."

Figures 1 and 2 display several of the finer red slate pendants and gorgets presently in the author's collection. The pentagonal pendant at the left in Figure 1 is of the late Hopewell culture. Its originator used the flow of the long black "L" banding to give it a unique character. The pendant is engraved on both sides with incised lines. The incisings on the facing side look somewhat like the weeping eye motif with many over-scratchings, while those on the reverse side are of numerous semi-circles. The large pendant in the center of Figure 1 is from Allen County, Indiana. The piece measures 5 inches high by 2½ inches in width and is formed from red slate with red, brown and black bandings.

Robert Converse in his book, OHIO SLATE TYPES, Columbus, Ohio, 1978, defines this type as a trapezoidial pendant. This form of pendant is perhaps the most common of all pendants found in the Ohio River Valley and variants are attributed to Adena, Hopewell and even Fort Ancient cultures. A second trapezoidial red slate pendant is pictured at the right in Figure 1. Smaller than its counterpart, this pendant is fashioned from a rich red slate with reddish-brown banding. The pendant shows numerous straight line and several semi-circular engravings on its surfaces.

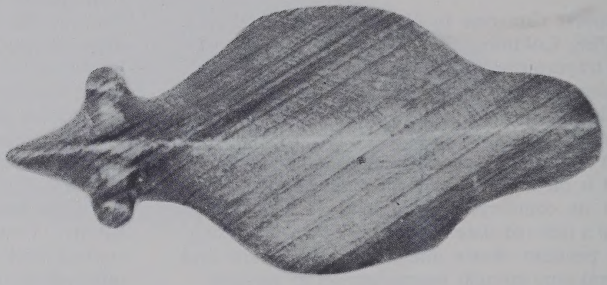
Three additional red slate ceremonials are pictured in Figure 2. The indented gorget at the left is from Hardin County, Ohio, and was formerly in the Dr. Stanley Copeland and Dr. Gordon Meuser collections. It is pictured on page 57 of OHIO SLATE TYPES, Revision 2. This indented gorget originated in the late Archaic and/or Early Woodland periods and are relatively rare. According to Mr. Converse, brown slate was a predominant material used for fabricating this slate type.

The gorget of red slate with green banding in the center of Figure 2 is a most unusual piece. It is of the humped gorget variety, generally attributed to the Glacial Kame culture. This gorget originally was of a somewhat different shape, possibly more oval in nature. It appears to have been reshaped prehistorically along both end points. This reshaping has left the upper end much more narrow than the lower, while the lower extremity has been ground to somewhat of a point. The upper hole shows an extreme wear pattern such as that exhibited by an implement suspended by a string or thong. The writer believes that this piece was originally made as a gorget but was broken or fractured, reshaped and polished, and finally used as a pendant or some other tethered ceremonial adornment.

The rectangular two-hole gorget in Figure 2 is almost perfect, and shows the highest degree of workmanship of any ceremonial red slate piece in the author's collection. This Glacial Kame or Early Adena piece is 6 5/16 inches long by 1¾ inches wide and measures 3/16 inch at its thickest point. The grinding and polishing of the red with black banded material are superb. This gorget carries an old label describing its provenance as Corn Island, Spencer County, Indiana.

In closing the writer would like to point out a discovery that he thinks is worthy of noting. Much time was spent in researching background material for this article with little success. Of particular interest was the work of others who have attempted to correlate (1) what slate materials were used to fashion specific slate types; (2) what slate materials were used to fashion artifacts in geographically related areas; or (3) which slate materials were favored by what prehistorical cultures. Perhaps the Hart library is too small to contain books, magazines or notes with sufficient information to explain these areas of interest, but this writer could not find any such published material that pulls these all together. Does anyone out there want to take on a challenge?

Thanks for listening.



BIRDSTONE INFORMATION FOR PREVIOUS PAGE

Three unusual shaped birdstones. All three are pictured in Earl Townsend's Birdstone book. They represent three different types. The upper birdstone was found in Wayne County, Michigan. It is the nesting animal type. Note the tail design and cut mouth. The center birdstone is a nesting popeye type. This specimen is pictured in many old publications and was originally collected by Edward Payne. From Hillsdale County, Michigan. The lower example is from Wells County, Indiana, and is the long neck Glacial Kame type. Upper and lower from the collection of Gordon Hart, Bluffton, Indiana. Center from the collection of John Steimle, Eau Claire, Michigan.

Two fine copper relics from the ancient copper culture. The long harpoon or pike is from Dulac, Wisconsin, and is 16 inches long. The small socketed spud was found in Kent County, Michigan.
Collection of John Baldwin, West Olive, Michigan

Three tan flint artifacts from the collection of the late Dr. Henry M. Whelpley of St. Louis, Missouri. These were collected by Dr. Whelpley in 1905 from their finder who unearthed them in Jackson County, Illinois. The notched hoe is 5¾ by 4 5/8 inches.

This Mississippian period 6½ x 5½ inch spatulate form ceremonial was recovered in Lee County, Arkansas. Many of this form are manufactured from hardstone or shale-like material. This artifact is unique having been crafted of black cannel coal overlaid by light colored calcium deposits.

BUFFALO JUMPS

Les Ferguson, Hot Springs, South Dakota

From approximately 10,000 years ago until near extinction by white hunters, the buffalo (Bison bison) was the favored game animal of the Plains Indians. From this one animal they could obtain most of the necessities of life. In this span of time the weapons used to secure the game changed from thrusting spears to bow and arrow, and finally to rifles.

Horses and rifles were perhaps the two major factors in the near extinction of the buffalo. Horses allowed greater mobility and range as well as providing a large beast of burden. The rifle allowed rapid long-range kills and exploitation of bison herds for meat and hides.

In prehistoric time, before the horse came into use, buffalo hunting was an elaborate undertaking. Decoys, ceremony, and ritual were utilized in the hunt. In these days the principal method of taking buffalo was the jump or trap.

A typical buffalo jump is composed of at least four parts; a grazing or collection area, two or more drive lines of small rock piles on the prairie, a cliff from 15 to 200 feet high ahd bone deposits of slaughtered animals below the cliff.

These buffalo jumps were means of obtaining large supplies of meat, usually in the fall of the year, by one or more groups of hunters. A cooperative effort could insure sufficient quantities of meat for the entire winter. The meat was usually jerked or processed into pemmican in an adjacent camp area.

In operating a buffalo jump, the procedure appears to have been one of luring or driving a herd of animals into the desired trap. This was usually undertaken in the pre-dawn hours, after a night of ceremonial preparation. Normally a runner attempted to control the movements of the lead animal of a herd, which in turn controlled the movements of the entire herd.

The pace was regulated so that the lead animals were sufficiently tired upon approaching the cliff, so it would be difficult for them to turn back on the closely following herd. Arrival was timed to be after dawn to insure enough light. Since most drops are at the eastern end of the drive lanes, it may be that the rising sun was a factor in a successful drive, serving as a blinding element for the oncoming animals.

While the runner gathered the herd the rest of the hunters waited its approach and, when the animals were first sighted, took their stations behind the drive lane markers. As the herd entered the drive lane they were kept in the center of the lane by slight movements of the partially concealed hunters. Having become aware of danger, the herd quickened pace. As they passed each manned station on the drive lane, the hunter rose and followed the animals down the drive, shouting and waving a skin or robe.

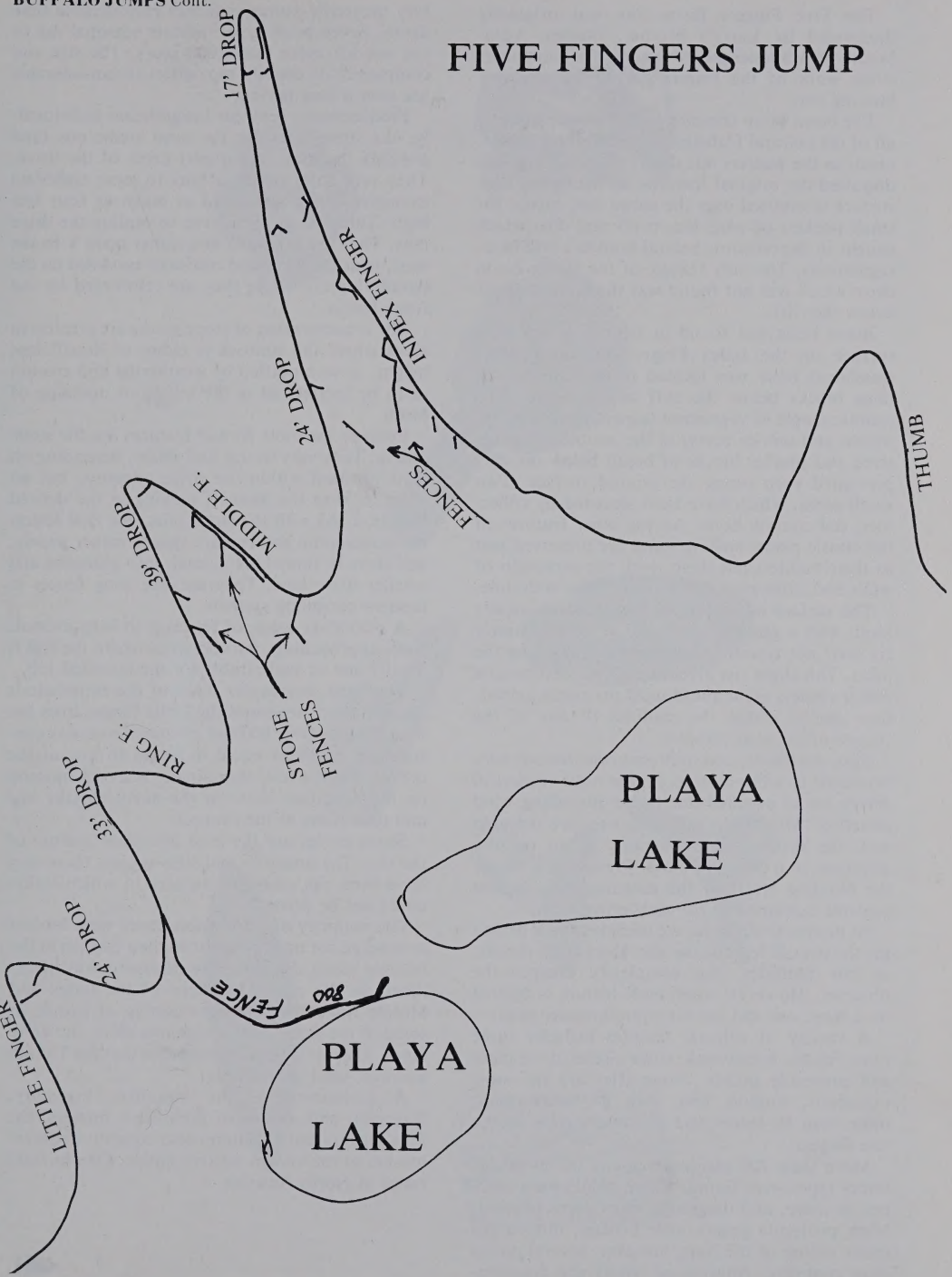
Sights, shouts, and smells had the bison in a panic. As they reached the terminus of the drive, the lead animals were forced over the cliff by the ones behind them; then the entire herd might plunge over the cliff where they were killed by the fall or injured and dispatched later.

The bison runs shown on the map lie in the southern portion of Owyhee County, Idaho. This sparsely populated area of over 7,000 square miles, larger than the states of Connecticut and Rhode Island combined, has a population density of one person to approximately one and three quarter square miles. Most of the people live near the Snake River, in small communities. Owyhee County is commonly referred to as the Owyhee Desert, but is more correctly a transition zone between the Great Basin of Nevada and Utah and the Columbia Plateau of the Northwest.

The jump complexes occur on eastern projections of a high, eroded basalt flow which occupies an area of the drainage divide between the Owyhee River and its tributaries, and the Snake River and its tributaries. The elevation, 5900 ft., makes it a desirable range in summer, in that it is cooler than the plains.

This bison jump is somewhat unique in that it is a complex of five distinct runs, radiating from two intermittent lakes which served as gathering points for concentration of bison. The radiating nature of these five basalt projections, and their spacing, suggested the analogy of an extended left hand, palm down, with fingers in an easterly orientation. From this analogy, the site was called the Five Fingers Buffalo Jump, one projection of an eroded basalt rimrock, the index finger, was recognized as a bison drive site. During the field mapping period four additional projections were identified as five lanes and were accordingly studied and mapped.

This site was studied in detail and mapped by Dr. Larry Agenbroad, formerly at Chadron State College, Chadron, Nebr., and now at Northern Arizona University, Flagstaff, Ariz. We thank him for this account and the accompanying map. Dr. Agenbroad studied, excavated and mapped several other sites in Idaho as well as the Hudson Meng Site in Nebraska. He has also been site director of several mammoth digs in several states. He is presently Site Director of the Hot Springs Mammoth Site of Hot Springs, S.D.


FIVE FINGERS JUMP
17' DROP
INDEX FINGER
24' DROP
FENCES
THUMB
MIDDLE F.
39' DROP
RING F.
STONE FENCES
PLAYA LAKE
33' DROP
27' DROP
800' FENCE
LITTLE FINGER
PLAYA LAKE

The Five Fingers Bison Site was originally discovered by Larry's brother, Stanley Agenbroad, of Albuquerque, who noted the anomalous stone work of the fingers during an antelope-hunting trip.

The bison jump complex is also unique because all of the cultural features of the traps are visible, much as the hunters left them. No soil cover has disguised the original features, as the basalt flow surface is exposed over the entire site, except for small pockets of wind-blown silt and dust which caught in depressions, behind boulders and in irregularities. The only feature of the classic bison drive which was not found was the bone deposits below the cliff.

Bison bone was found in fissures in the flow surface on the Index Finger and some badly weathered bone was located in and among the talus blocks below the cliff at this point. The chaotic tangle of vegetation (aspen, choke cherry, willow and service berry) in the jumble of house-sized and smaller blocks of basalt below the cliff prevented even seeing the ground surface. Two small areas, which have been screened by collectors, did contain bone. All the other features of the classic plains buffalo jump are preserved just as their builders left them, with the exception of walls and stone piles which have fallen with time.

The surface of the run or basalt flow is nearly level, with a gentle easterly rise of approximately six feet, not counting depressions containing the lakes. This slight rise gives one the impression of a rather endless plain ahead until the rise is gained, then one is within the confines of one of the fingers of the trap complex.

East, northeast, and southeast orientations were favorable to a bison drive, in that most successful drives are so oriented due to the prevailing wind direction. Most reported jump sites are oriented with the drive lanes converging in an easterly direction, at a drop or pound. Prevailing wind, or the blinding effect of the morning sun, suggest possible explanations for such orientation.

At no one position on the complex can a person get the overall feel for the site. Even from the air, at low altitudes, the complexity escapes the observer. However, when each feature is plotted on a map, one can see the overall master plan.

A variety of cultural features includes stone piles, fences, breastwork, stone circles, drive lanes and projectile points. Stone piles are the most numerous, totaling 680, with 84 breastworks, more than 50 fences and 13 stone circles on the five fingers.

More than 200 projectile points of seven different types were found. These points were mapped in place, and diagnostic ones were collected. Most projectile points were broken, due to the rocky nature of the runs; however, several points were complete. Analysis of whole and fragmentary projectile points indicates considerable time depth. Seven point types indicate seasonal use of the site for more than 7000 years. The size and complexity of the site also attest to considerable use over a long period.

Predominant, yet most insignificant individually, the stone piles are the most numerous (and possibly the most important) items of the drive. They vary from simple affairs to more elaborate examples which still stand as much as four feet high. These stone piles serve to outline the drive lane. They are arranged in a rather open V to the west, near the lake, and converge eastward on the basalt fingers, where they are reinforced by the stone fences.

The concentration of stone works are greatest in areas where the rimrock is either of insufficient height, or so modified by weathering and erosion as to be ineffectual in the killing or maiming of bison.

Perhaps the most formal features are the stone fences. They vary in size and shape, depending on their position within the drive complex, but all serve to keep the animals moving in the desired direction. As with the stone piles, the first fences encountered on any run are spaced rather widely, and serve to funnel the animals into a smaller and smaller drive lane. They are like wing fences in modern corralling systems.

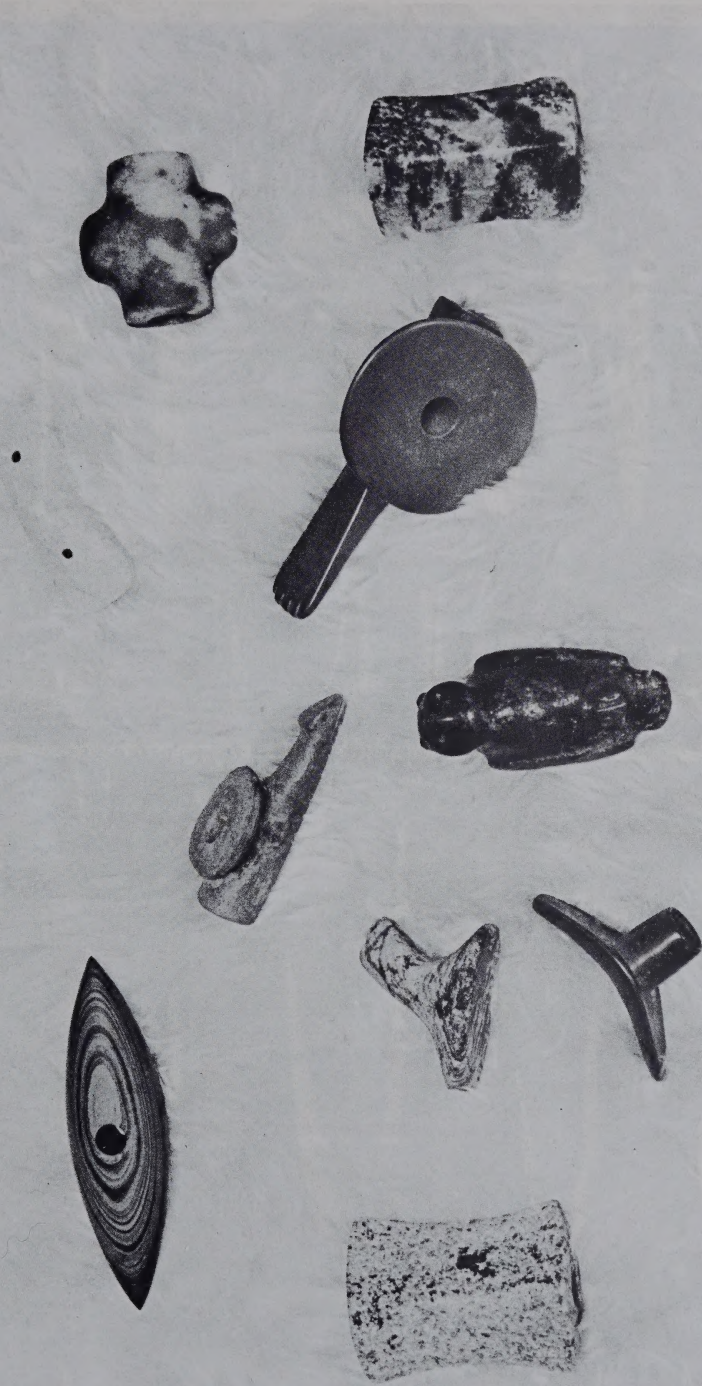
A secondary usage of fences is to keep animals from approaching rimrock areas where the fall is insufficient or undesirable for the intended job.

The most spectacular fence of the entire site is the one which separates the Little Finger from the Ring Finger. Over 800 feet of stone fence was constructed, probably equal in height to any of the others, about 4 feet. It originates at a rock outcrop on the northeast shore of the northern lake bed and terminates at the rimrock.

Stone circles are the least abundant feature of the site. The positions and sizes suggest these may have been tipi rings for an area in which stakes could not be driven.

The majority of large bison bones were broken or cracked for marrow prior to their discard in the fissures along the rim. The concentration of artifacts in the central portions of the Index and Middle fingers indicate positioning of people at some of the stone piles and fences along the drive lanes. There is little or no evidence that the Thumb was ever used successfully.

A monument to the initiative, ingenuity, foresight, and success of prehistoric hunters, the Five Fingers Buffalo Jump also constitutes an extension of the known western limits of the buffalo range in North America.



Collection of Mike and Terry Meade
Washington, Indiana

THE FISHOOK

Art Gerber, Tell City, Indiana

The history of man deals with a comprehensive look at science and art. Science does not consider personal taste but is based on understanding. Art on the other hand is based on what we see and how we feel about it. The collecting of Indian artifacts parallels the collecting of artwork, but requires the science of archaeology for discovery.

In collecting, like art we try to visualize what the maker intended. Many times the use was merely utilitarian but produced by a maker of eminent skill and qualifications.

Our particular favorites vary from person to person. One of my favorites is the fish hook. To take the toe bone of a deer and shape it by using simply a razor sharp flint knife and polishing rock to give it its durable lasting finish, required many hours of painstaking labor.

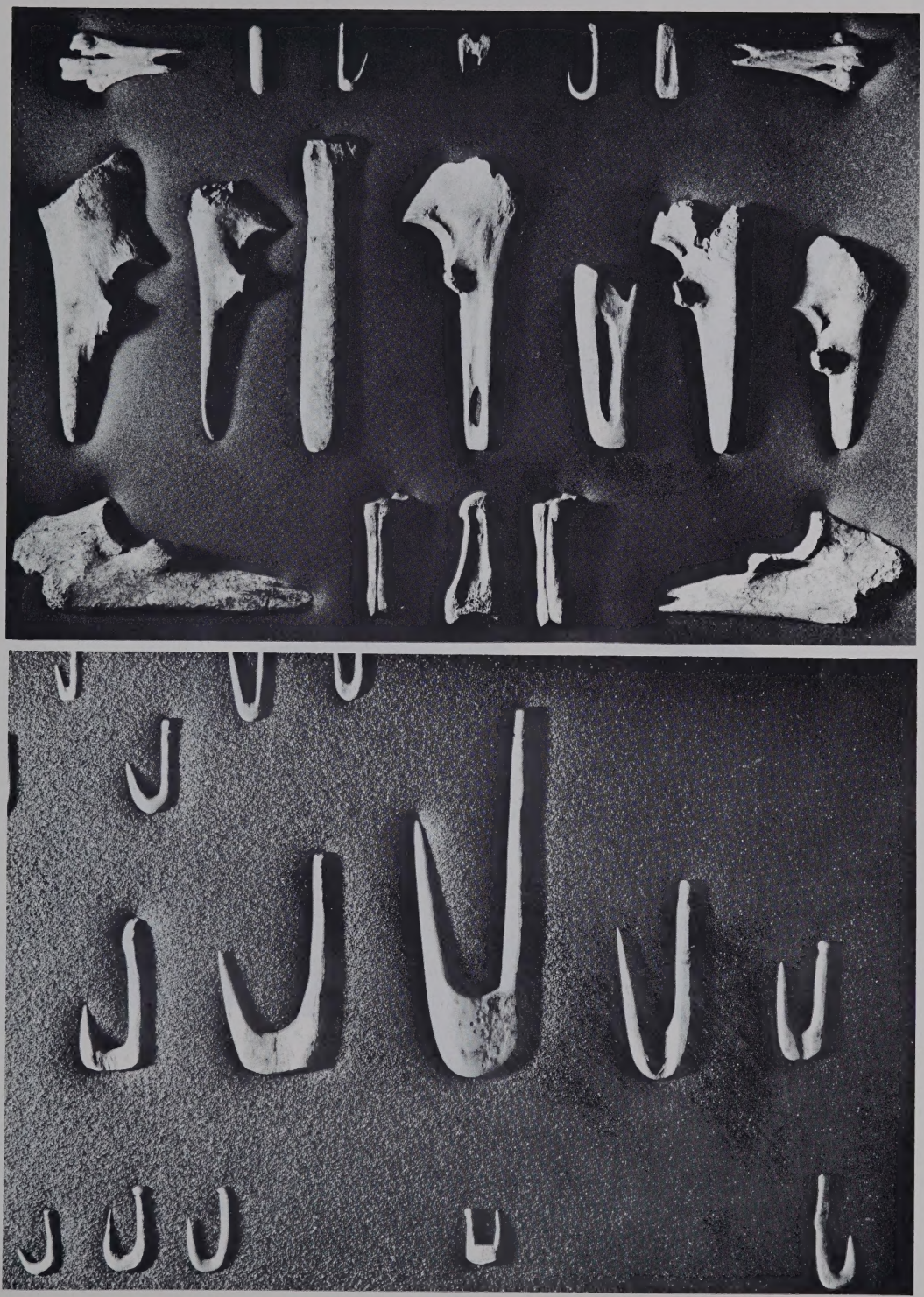
Fish Hooks can vary in size from one smaller than a dime to one several inches in length. They are usually made of bone, occasionally copper. The copper hooks are normally found around the Great Lakes area where the copper material could be found.

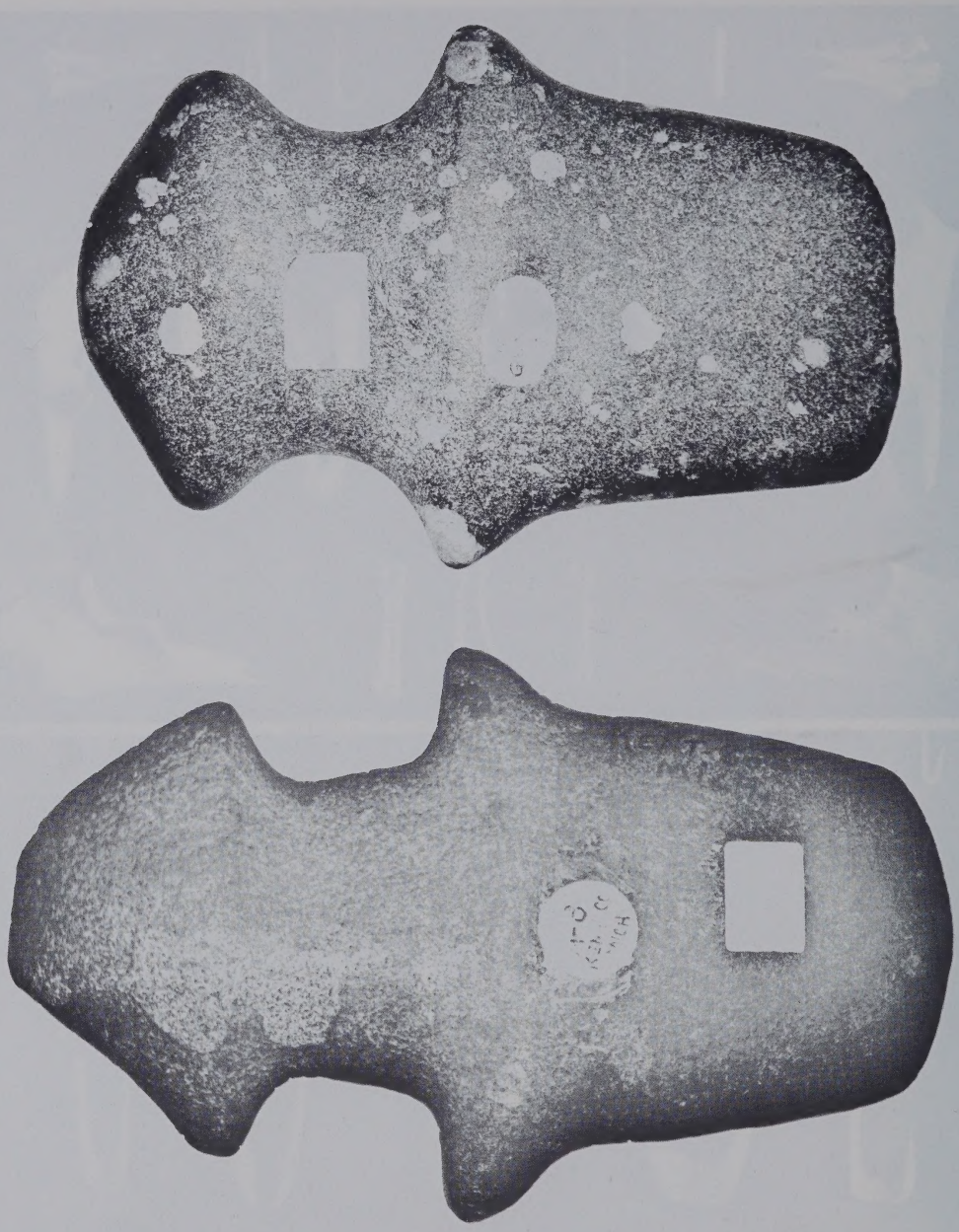
Pictured are some very beautiful fish hooks showing the highest standard of technology. Also pictured are examples of various steps that had to be followed to produce these hooks.

They are found in caves, mounds, and in hut floors. Almost every culture used them. It was a part of their way of life. These hooks survived because the surface pores of the bone were polished closed and moisture was not allowed to enter the bone. Plus they were made of a strong and compact bone. Therefore the toe bone was an excellent choice of material.

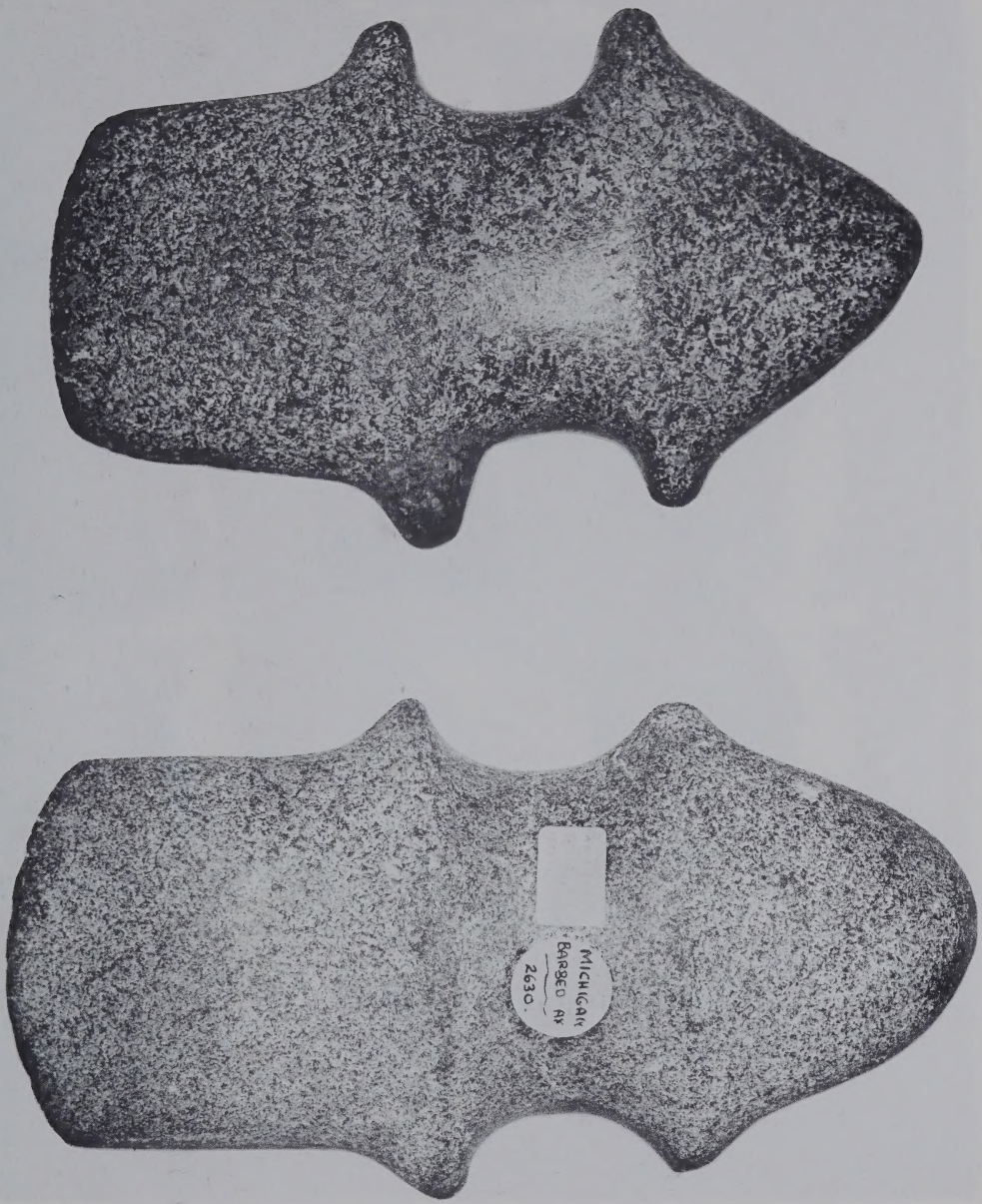
Fish hooks found in caves tend to have more remaining high polish, because the surface polish of the ones found in the ground have been attacked by the elements.

In our Mississippi Valley cultures, none of our hooks have a barb on the points like modern day steel hooks. So you can understand the skill required by an Indian when fishing. Naturally, common fish hook designs vary through time and different cultures, but only in the confines of a very narrow perimeter.





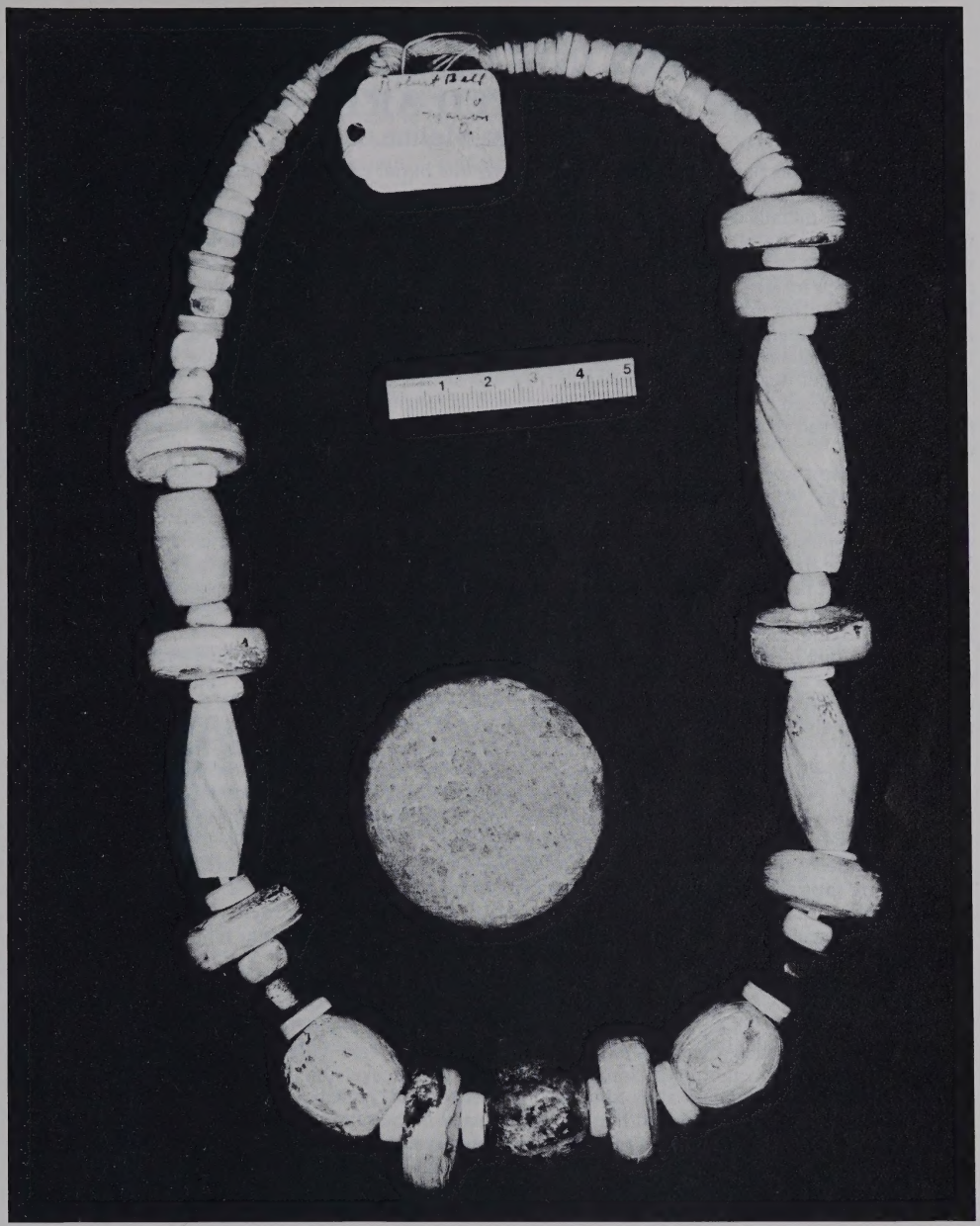
Top—Michigan Barbed Ax—Genesee County, Michigan
Lower—Michigan Barbed Ax—Kent County, Michigan
Ex Dr. Baker Collection



Top—Michigan Barbed Ax—Midland, Michigan
Lower—Michigan Barbed Ax—Typical Shape, Michigan
Ex Dr. Baker Collection

Six fine Ohio trophy axes originally collected in Ohio by Dr. Gordon F. Meuser. They sold at the Meuser Auctions. The Ohio Trophy is perhaps the rarest ax type of the 100 or so known only 15 or 20 are top quality relics.

Collection of Owen Davis, Bloomfield Hills, Michigan



Shell beads and one earspool taken from the Craig Mound in LeFlore County, Oklahoma, in 1934 by John O. Hobbs. The Craig Mound is located a mile south of the Arkansas River and nine miles southwest of Fort Smith, Arkansas, or six miles northeast of Spiro, Oklahoma. This location to most of us is known as the Spiro Mound but was renamed by the University of Oklahoma to be known as the Craig Mound. Robert Bell purchased from Mr. Hobbs many artifacts from Spiro which were dispersed to various collectors throughout the eastern midwest. Collection of Max Shipley, Columbus, Ohio.

HOPEWELLIAN INDIAN BURIAL CUSTOMS AND ASSOCIATED ARTIFACTS

Jerry Carter, East Moline, Illinois

The purpose of this paper is to identify and analyze the burial customs and associated artifacts of the prehistoric Hopewell Indian.

The Hopewell Indians were a mound-building people who occupied parts of the Eastern United States for more than a thousand years, beginning around 500 B.C.[1] The Hopewell or Mound Builder Culture is named for Captain M.C. Hopewell, on whose farm near Chillicothe in Ross County, Ohio, the first of these mounds was located.[2] Their primary culture centers were in the central Mississippi, Ohio, and Illinois River valleys and tributaries. These Indians were farmers, traders, and artists of exceptional ability. Although Hopewellian communities practiced farming, they relied heavily on hunting turkey, deer, buffalo, and other mammals. Their only domesticated animal was the dog. For hunting large animals, the spear was the chief weapon, as the bow and arrow was at that time unknown.

It may be surmised that the Hopewellian culture and its religious rites grew up among a people who had invented or learned the art of garden culture of corn (maize) and somewhat later of beans, squash, and tobacco.[3]

One of the most interesting aspects of this culture is the evidence of widespread trade contacts. Marine shells and sharks' teeth were secured from the Gulf of Mexico. Alligator teeth were imported from the South. Mica sheets, used as mirrors, came from either the Carolinas or Georgia. Copper was brought from the northern peninsula of Michigan. Obsidian (volcanic glass) was obtained in quantity from as far west as Wyoming. From these it is apparent that the Hopewell Indians not only traded, but traveled widely. It further suggests that they got along well with their immediate neighbors as well as with more far-flung tribes.[4] The Hopewell people used these raw materials for the manufacture of tools. These materials were also used in religious ceremonies and burials.

Another feature of the Hopewell culture is the presence of burial mounds. They are generally located in the bottom lands along the main streams or, more rarely, on the tops of ridges and the edges of bluffs overlooking villages. They tend to be symmetrical and conical and, generally, are clearly apparent since they rise markedly from the surrounding surface. These mounds may reach a height of twelve feet.

The patterns of the Hopewell social organization and settlement are not known. The large size of some mounds and earthworks certainly indicate that a multifamily organization of some kind was in existence. The variance in the mounds and wealth with burial associations shows differences in the status of the individuals who were probably organized along class lines.[5] The most outstanding cultural expressions which have been preserved are connected with death and burial.

There is evidence that there were at least two castes or social classes of this culture. Important members of the ruling group were buried in log chambers within monumental mounds with their religious or political insignia showing. Also, quite possibly some of the tomb occupants were relatives or slaves killed to accompany them. The common people were buried with little ceremony and few, if any, offerings in isolated graves.

The burials of the ruling class were placed in prepared log tombs beneath conical mounds. These tombs were rectangular and were excavated slightly into the surface of the ground. They were covered over with logs, and a conical earth mound rose above the tomb. Generally, there were three, four, or even more individuals in each tomb (see diagrams on pages 64 and 65). They were lying on their backs with their arms extended and parallel to the body. Sometimes bundled human skeletons were placed in the tomb, suggesting that the bodies had been allowed to become skeletonized, perhaps as tree-burials, before they were gathered up, made into bundles, and buried. Occasionally in the fill of the mound, or even in the tombs, individual skulls have been found.[6] These have been interpreted as trophy skulls, but there is little evidence to support this theory. However, human jaws were occasionally cut, ground, and perforated so that they could be worn as ornaments, which supports the trophy theory.

Perhaps all of the individuals buried in one tomb were members of some important clan. Clan symbols such as pipes, carved in the form of animals or birds, are often found within the tombs. Pottery bowls were sometimes placed in the mounds along with copper tools, shell ornaments, containers and funerary offerings such as shell and pearl beads. Sometimes tools were included, so it may be assumed that there was a belief in an afterlife, similar to that in our culture.

The bulk of the lower caste population was interred in individual graves on the bluffs or ridges overlooking the valleys, usually without grave goods. They were usually located in a position that commanded an imposing view across the country. Children were often buried in the villages, presumably to be near their parents, and very small infants were frequently placed in the trash accumulations. It would thus seem clear that status was an important part of this culture and that age grades were well recognized and carried certain privileges and obligations.[7]

Hopewellian burials indicate a belief in a future life with more concern for the dead than for the living. The finest articles were placed in the burial mounds and were usually broken (killed), so that they would be dead and could go with their owner to the spirit world. There were indications that the mound builders in different localities had special preferences in burial customs: in some districts they preferred to bury the dead extended at full length on the back; others flexed the bodies; still others preferred cremation.[8]

These burial mounds, as stated previously, contained fairly clear indications of a noble class such as kings, queens and priests. In the Hopewell mounds near Chillicothe, Ohio, where the Mound Builder Culture was first carefully excavated, a burial was found of a young man and woman laid extended on their backs side by side. The woman had strings of pearls about the neck, wrists, knees and hips; she had copper-covered buttons near her neck, copper bracelets, and other ornaments. She and the man at her side both had copper ear spools (large circular wooden ear ornaments covered with sheet copper). Both had long copper rods near the sides of their heads, necklaces of rare grizzly-bear teeth from the distant west, copper breastplates, and both of them had copper nose-covers. This man and woman lay at the heart of the great central mound of the Hopewell group, and the mound was filled with other burials and cremations.[9]

In comparing these burials with the simple deposition of remains in pits of earlier times, we can see that the Mound Builder Culture was a rich and great one. It was the kind of culture that produces kings, a priestly class, and a religion expressed in extravagant ceremony, all apparently closely connected with a cult of the dead. In the burial mounds, but unconnected with burials, there were deposits of fine objects which have been termed sacrificial offerings.

In the mound in which the young man and woman described above were lying side by side but apart from the actual burial, there was found a great spade-shaped weapon with rounded point. It was fashioned with great skill from a lump of black obsidian, a volcanic material found only at one place—in the cliffs near the head of the Yellowstone River in Wyoming, over two thousand miles from the mound in which this find was made.[10] This was one of the Hopewell or Mound Builder Culture features, the bringing of rare materials from distant places.

The Hopewell culture represents the cultural peak in the pre-history of Illinois. Dated about the time of Christ, it may represent the beginning of an agricultural way of life in this area, and the development of more permanent and perhaps even extensive settlements.

Evidence of high birth, position, and wealth of the principal occupants of the Illinois Hopewellian tombs includes: antlers of the deer (as a head dress), curved head-plates of copper, feather cloth (and hair cloth) robes dyed and richly decorated, copper ear spools, pearl beads, cut and perforated maxillaries (upper jaws) and halves of mandibles (lower jaws) of men, bears, and wolves or dogs as pendants or sewed to garments, platform pipes of stone with plain bowls in the form of a pottery vessel or realistic representations of mammals, birds, and other animals, pottery statuettes, and beautifully chipped spearheads.[11]

These mound-builder Indians brought their culture to a height that may be termed spectacular and then it began to fade and presently vanished. Archaeologists cannot explain this, and admit that after more than a century of excavation and study in the centers of Hopewell culture its disappearance is an even greater mystery than the puzzle of its origin.

From what group and culture did the Hopewellians and their religion stem? The theory advanced by archoaeologists is that the Hopewellian culture developed from the merging of two tribes which advanced their customs and culture as far as possible and then simply broke up and intermarried among other tribes.

Finally, it should be said that the size and variety of Hopewellian earthworks and monuments and the extensive territory over which they spread imply the existence of a strong political organization, a complex society, and a formalized religion binding together a sizeable population through widespread trade and common cultural ideals.[12]

[1]George Irving Quimby, **Indian Life in the Upper Great Lakes** (Chicago: University of Chicago Press, 1960), p. 72.

[2]George E. Hyde, **Indians of the Woodlands From Prehistoric Times to 1725** (Norman, Oklahoma: University of Oklahoma Press, 1962), p. 27.

[3]Thorne Deuel, **Hopewellian Communities in Illinois,** Scientific Papers Vol. V. (Springfield: Illinois State Museum, 1951), p. 254.

[4]John C. McGregor, **Illinois Archaeology** (Carbondale, Illinois: Southern Illinois University Press, 1961), p. 25.

[5]Joseph R. Caldwell, **Trend and Tradition in the Prehistory of the Eastern United States,** Scientific Papers Vol. X (Springfield: Illinois State Museum, 1958), p. 30.

[6]McGregory, p. 24.

[7]Ibid.

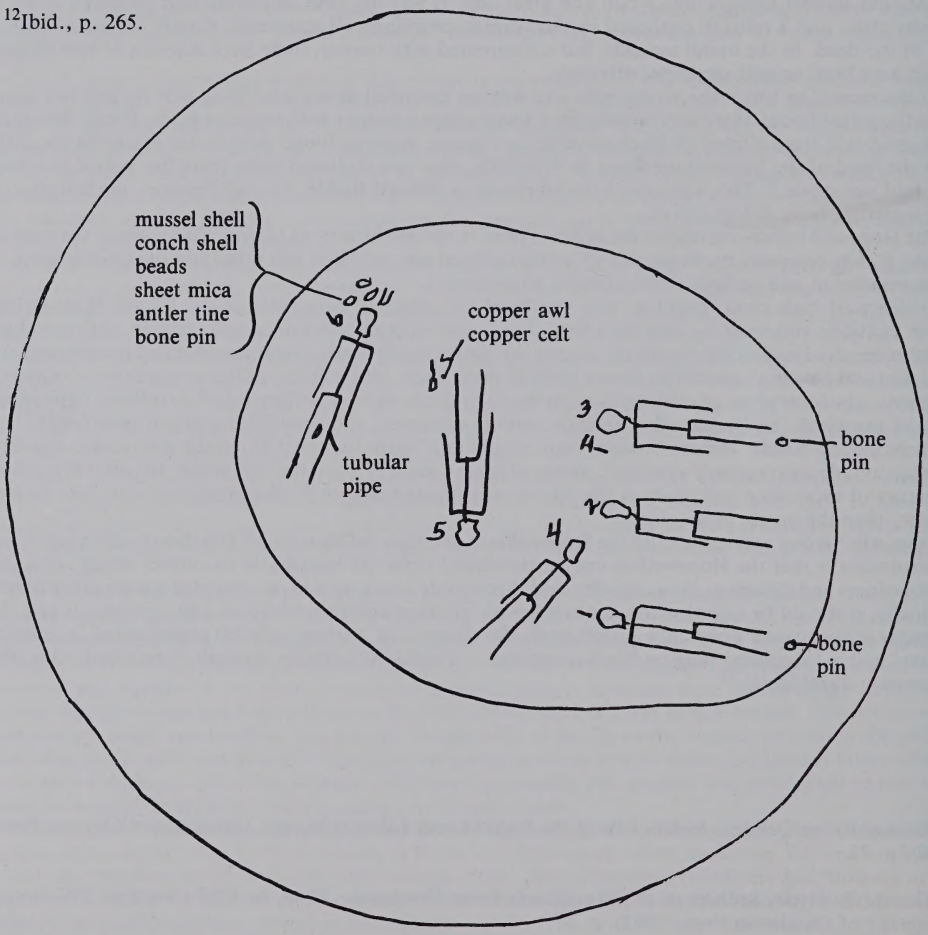
[8]Hyde, pp. 30-32.

[9]Ibid.

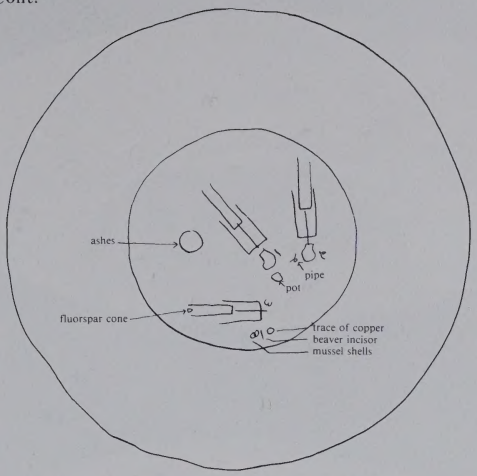
[10]Ibid.

[11]Deuel, p. 258.

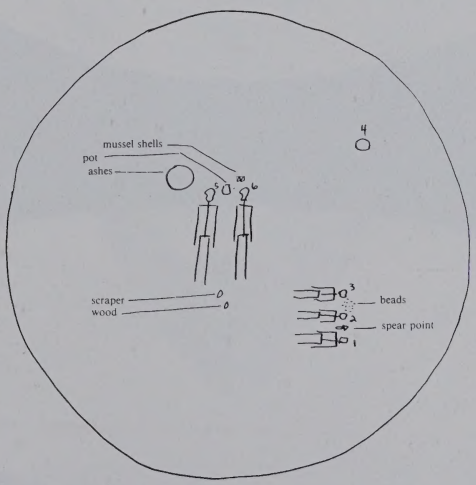
[12]Ibid., p. 265.



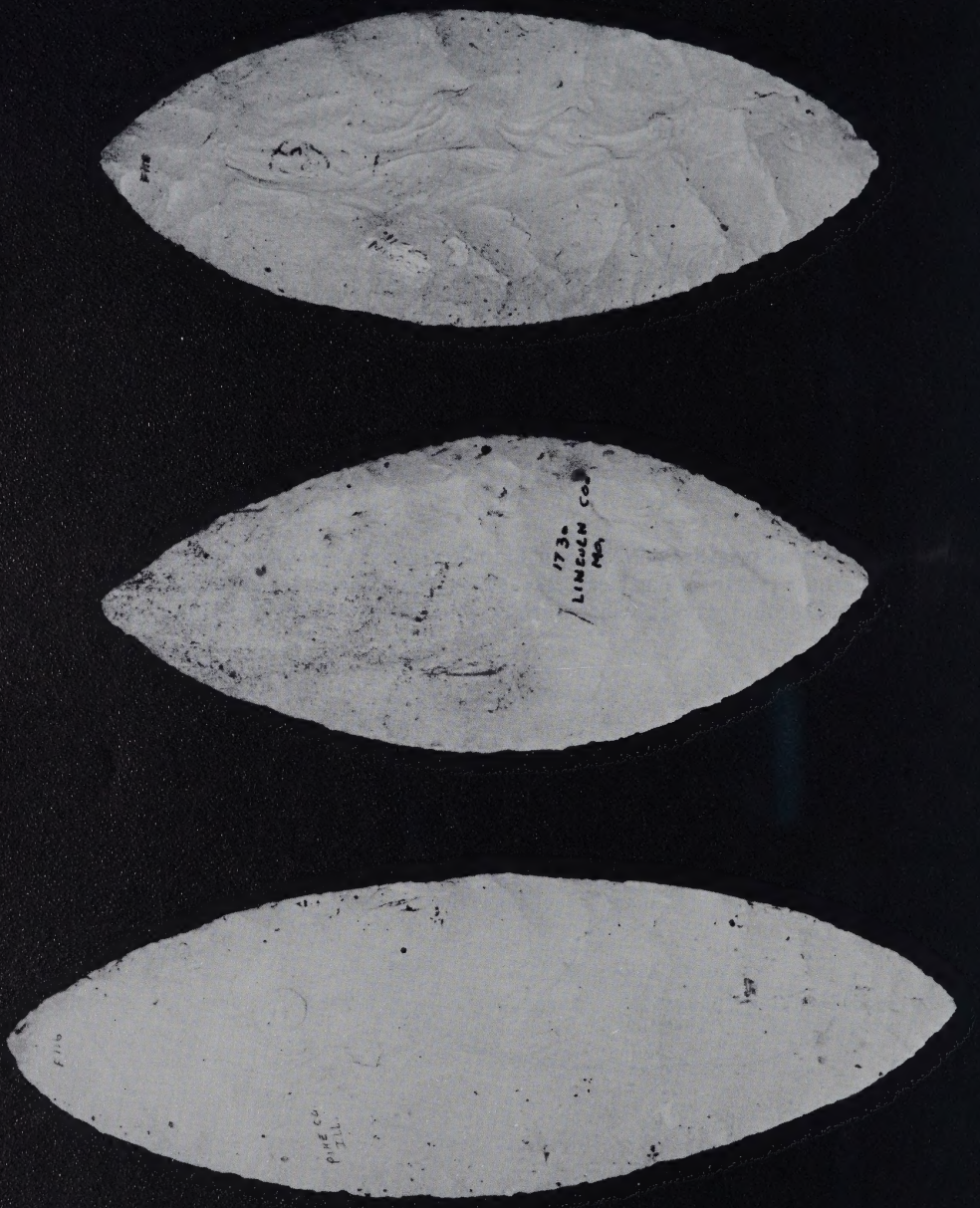
This dome-shaped mound was about 30 feet in diameter and rose about eight feet above the surrounding land. Six extended burials, all adult, were found in the central area. The bones were only in fair condition; the skulls were crushed by earth pressure. The sex and age of the individuals could not be determined.



This mound was originally 25 feet in diameter and 7 feet high. In the center of the mound, a definite platform had been erected for three burials. The burials were covered with bark, leaves, and wood. These burials, all adult, were extended and in very poor condition.



This low dome-shaped mound had a height of about 4 feet and a diameter of about 20 feet. On the east side of the mound at a depth of about 2 feet were the remains of three small children. They were in the extended position, oriented east and west, heads to the east. A fourth burial, that of another small child, was in the N.E. part of the mound in a flexed postion. Near the center of the mound were two adult burials. These skeletons were of average size, 5 feet 7 inches, and both were past middle age, judging from the extreme attrition of the teeth. Between the skulls of these two individuals was a fine pot with two shell spoons. This central double burial was about a foot below the surface of the ground floor.



Three fine double pointed blades. This type is found in Illinois, Missouri and bordering states. They were probably used as knives or cache blades. Top—Brown County, Illinois. Center—Lincoln County, Missouri. Bottom—Pike County, Illinois.
Collection of Bob Dunn, Merdersa, Illinois.

A fine six inch long and black blade. Found in Ross County, Ohio.
Collection of Max Shipley, Columbus, Ohio.

DELTA DAWN: THE MISSISSIPPIANS

Tommy Tucker, Jr., Tunica, Mississippi

". . .They were painted with ochre, wearing great bunches of white and other plumes of many colours, having feathered shields in their hands. . .These were fine-looking men, very large and well formed. . ."—Elvas, one of DeSoto's chroniclers, describing the Mississippians.

VISIONS OF PACAHA. For five hundred years or so before DeSoto's visit, in the lowlands of the Mississippi River and its tributaries, the people now known as the Mississippians flourished. They fashioned gray effigy and painted pottery vessels and made utilitarian and ceremonial stone items with great care and skill. The style of these artifacts is unique to the Mississippian Culture, that time and place. Indeed, the rarest and best of the Mississippian artifacts are regarded as fine art objects across our country today.

CERAMICS. Pottery provided the means by which the Mississippians best expressed themselves. Both their amazing dexterity and complex beliefs are shown by the Mississippian gray ware. The rare hands and bones water bottles are among my favorite of the pottery items produced by the people of the Mississippian Period in the Mid-South. One look at a fine hands and bones vessel tells that it was cherished by its maker. A study of these bottles reveals something about the people who made them. One gets a sense of how the Mississippians thought, how they lived and died.

DEATH SYMBOLS. On the following pages are pictured two bottles with hands and bones appliqued, from Mississippi County, Arkansas. One is very fine and unusual, with a carinated body, flared neck and ring type base. The treatment of the long bones on this vessel is quite different from that on other bottles with the hands and bones motif I have seen. Instead of the usual side by side bones design, these symbols evidently represent bones placed across each other. The hands and bones alternate on this bottle, with six symbols both above and below its edge. The hands above the edge face down, while those below face up. Two of the three hands beneath the edge contain only four fingers.

The other hands and bones, while not as desirable as its shelf mate, is every bit as interesting. In prehistoric times the top neck of this bottle was broken, and the owner cut it down an inch or so to eliminate the wide part of the break. The curved thumb and shape at the wrist indicate the hands, four above and two below the shoulder, both left and right, are palms up. This globular bottle has a nice Bell Plain slip, and the base is the pad style, with notched rim treatment. It was dug by John Snell in March, 1968, at the Crosskno Site, about a foot and a half deep. It was buried behind the skull of an adult whose head was to the west.

STONE WORK. The people who then occupied the Mississippi Valley also made stone implements with great ability. The Mississippians were primarily builders, farmers, and one of the artifacts which perhaps best characterizes them is the spade. Pictured here is a flared bit spade from Southern Illinois, chipped from Mill Creek chert. It did not have to be so finely executed to do its job. The only logical explanation for such quality in a utilitarian item is that its maker took great pride in his work. Another example of a fine Mississippian utilitarian item is the large granite celt from St. Francis County, Arkansas, pictured here. As the Mississippians worked, they also played. With this article there appears a photograph of a discoidal pecked and polished from a beautiful conglomerate material. It was found by my great-grandfather, B.A. Tucker, on his farm in Tate County, Mississippi, many years ago.

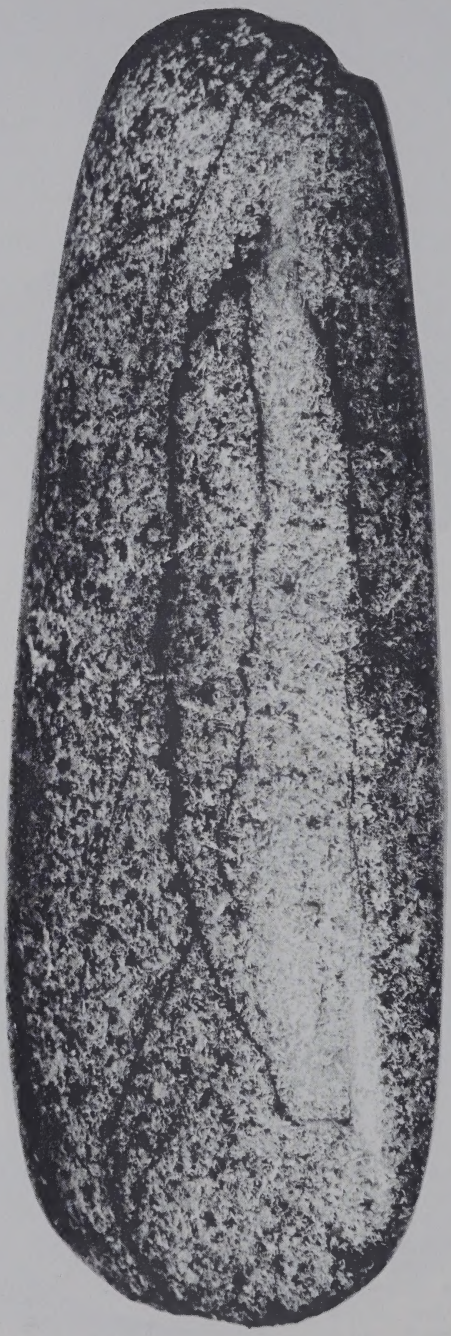
RITUAL WEAPONS. These people also participated in ritual activities. The collector of Mississippian artifacts can not fail to be mystified by the spatulate forms, commonly called spuds, found so infrequently. It is clear that spuds were used for ceremonial, rather than practical, purposes. They are generally graceful, highly polished and show no wear from use. Photographs of two spuds are shown on the following pages. One has been previously pictured in "The Redskin," April, 1968, issue. It carried this description: "Southern type drilled spud. One of the finest ever found. Dug from a burial at the Bradley Site, Crittenden County, Arkansas." It was recovered by John Moselage in the spring of 1957. The other spud is from Phillips County, Arkansas. It has fine symmetry and finish, but is smaller than the first and is not perforated.

A HALL OF MIRRORS. Those of us who have been fortunate enough to acquire a relic such as one of these realize it has made a circle. It was created and used for ritual purposes originally and now, again, is in a household shrine of sorts, shelved in the museum or living room. We understand that the circle is not complete; the relic is so special and important, it must be enjoyed by others who follow us. And we recognize a duty to preserve the relic and information about it, by publications like "Prehistoric Art."

Collection of Tommy Tucker, Jr.

Unusually fine hands and bones water bottle, carinated body, near Bassett, Mississippi County, Arkansas, height, 7 inches;

Bell Plain bottle with hands and double long bones, shaved down neck, Crosskno Site, Mississippi County, Arkansas, height, 6¾ inches;

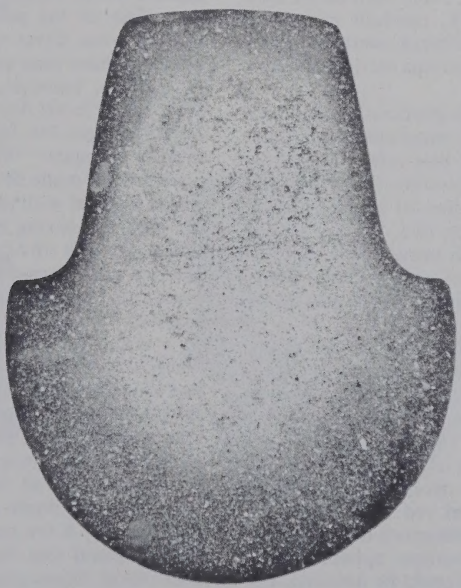


Large polished celt, wirey granite with veins, St. Francis County, Arkansas, length, 10¼ inches;

Exceptionally well made spade, Mill Creek chert, flaring bit, polish from use, Southern Illinois, length, 14 inches;

Outstanding spud or spatulate celt, Southern form, drilled, Crittenden County, Arkansas, length, 6¼ inches;

Beautiful discoidal or chunkey stone, conglomerate, bisquit type, Tate County, Mississippi, diameter, 3¾ inches;



Spud, ironstone, undrilled, Phillips County, Arkansas, length, 5¼ inches.

A RARE EXAMPLE OF TEXTILE FABRICS FROM MASSACHUSETTS

William B. Taylor, Middleboro, Massachusetts

Final stages of construction in a housing development on the Seaver Farm in Bridgewater, Massachusetts, occurred in September 1969. A two acre field on the easterly end of the farm was bulldozed. Loam to a depth of 12 to 14" was stripped off the surface and deposited in a high pile along the edge. This spot lies along the Taunton River some 400 yards upstream from the Titicut Site. As the loam was ruthlessly removed, I noticed at the north end of the field a large exposure of black charcoal, which covered an area of about 27 x 40 feet in size. At about the same time another charcoal blackened section, somewhat larger than the first, caught my eye. It measured 50 x 54 feet and lay toward the center of the field on the westerly side.

From then on, with the help of my two sons, we conducted as thorough a search of the two charred areas as time and public interference permitted. Encroachment by the housing development was ever present. As building operations of the development approached completion, with the final movement of loam by the bulldozer that would cover the charcoal areas we were excavating, our scientific methods had to give way to a faster salvage procedure. From then on we used a plow to hasten the work, carefully examining each furrow as the charred black overburden was cut thorough and our search was carried down into the yellow subsoil.

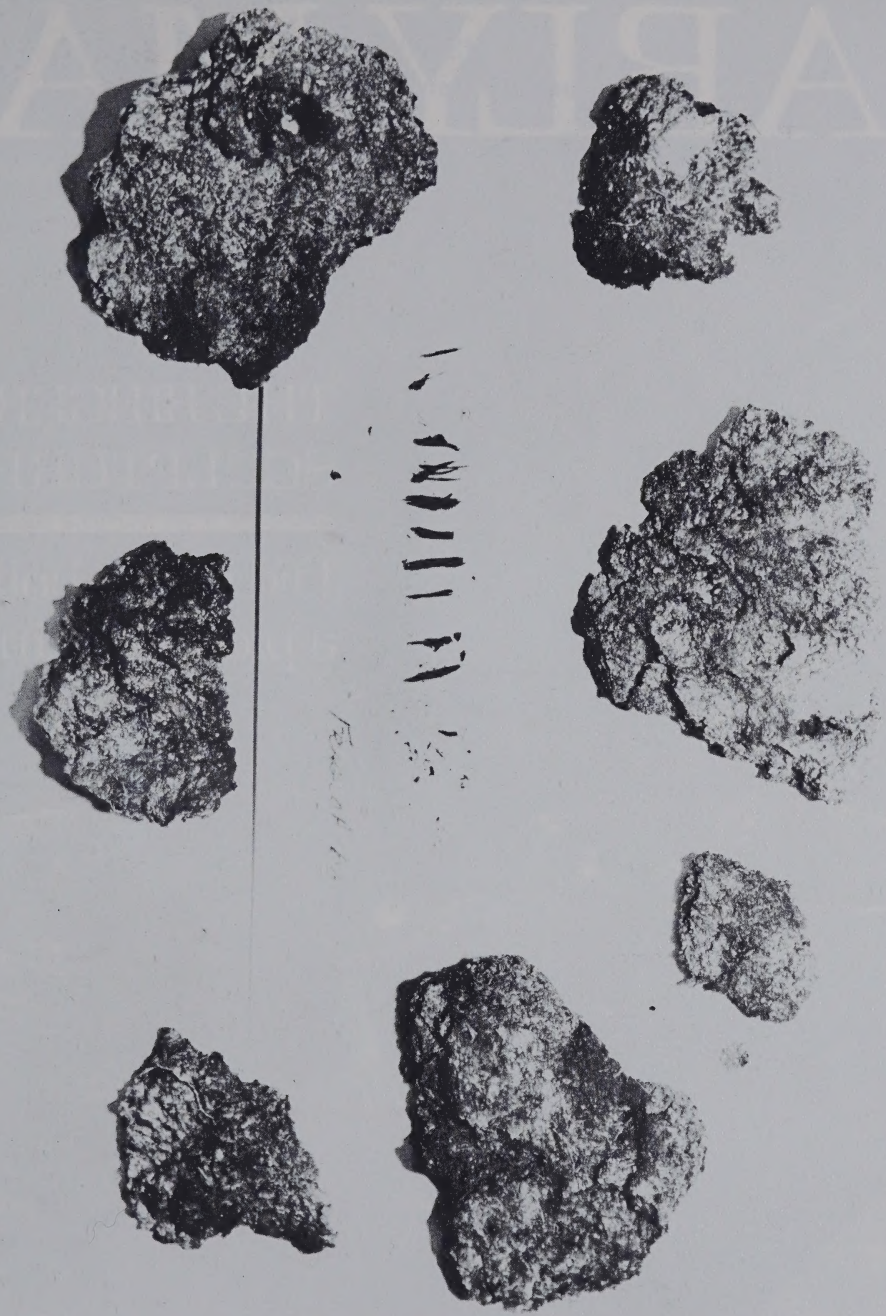
While both charred areas previously mentioned were inspected, nothing of importance was found in the smaller deposit, the first referred to at the north end of the field. Therefore this report will concentrate on our excavation of charred deposit number 2, the larger of the two, located toward the center of the field. This proved to have an irregular area with a width of about 50 feet, extending in length on one side about 38 feet and on the other about 54.

Lying at the central northern section of the area 4 burials appeared, each containing a heavy deposit of red powdered ocher. Three of them lay about 5 feet apart in a triangular formation, while the fourth appeared about 14 feet removed toward the center of the area. All of them were more or less similar, measureing from 18 to 24" in diameter with a deposit of red ocher about 4" deep. This red powder commenced to appear 45" below the backened overburden: apparently had no connection with it that could be detected. Unfortunately, no artifacts appeared in any of the burials, and no calcined bone or charcoal was present to offer clues of cultural or ceremonial significance.

Another feature that proved to be of considerable interest was a small pit which had a discolored whitish area of about 12" in diameter. This occurred only a few inches to the west of one of the three red paint burials of the triangular formation. It appeared at about the same depth as the burials from the black overburden in yellow subsoil with a depth of fill of 3": was shallow like all the others. However, its contents were different, for, instead of red powdered ocher, imbedded in the ash-colored outline of the pit, fragments of some dark colored object could be seen. Upon closer scrutiny, the matted strands of what may have been a woven mat or basket were just discernable. I carefully removed this object in four or five large lumps, which were placed in a box packed with sand. This was taken to the Bronson Museum, where, after preserving the remains with plastic spray, a sample was removed. Then, through the courtesy of Dr. William G. Colby, it was sent to Harry Ahles, curator of the Botany Museum at Amhurst College for an analysis.

The report of this investigation revealed that the sample proved to be an organic leaf material of the cattail family, probably Typha Latifolia. This aquatic plant, found wild in rivers and ponds, is the tallest of the cattails. It has long, narrow, smooth green leaves several feet in length, and is known to have been used by the natives, woven into matting, hassocks, and baskets. Charles C. Willoughby in his Antiquities of the New England Indians (pages 244-246) has this to say about the making of mats: "Mats for covering wigwams were usually made of flag leaves (cattails), firmly sewed together with twisted cords of bast, the needle used for sewing being often made from one half of the split rib of a deer. Morton says of these exterior mats, some were. . .made of reeds and some of large flagges or sedge firmly sewed together with needles made of the splinter bones of a cranes legge with threads made of Indian hemp, which there groweth naturally. Similar flag leaf covering mats from the Algonquin tribes of the Great Lakes region, may be seen in each alternate leaf lies upon opposite sides and covers the junction of two other leaves". . ."I know of no existing example of this type from New England but there is no doubt of their extensive use in this locality.". . .A few examples of this matting from New England that have come down to us have been taken from graves where small fragments were preserved by contact with copper or brass.". . ."used for wrapping the body. . .or as protection to the body.' (Fig. 1)

Cont. Pg. 79



Pieces of woven cattail matting with bast fibre in center. Found on the Seaver Farm, Bridgewater, Massachusetts, in 1969, these fragments are rare examples of New England Textile Fabrics.
From the Collection of
William B. Taylor, Middleboro, Massachusetts

EARLY MAN

SPRING 1981

VOLUME 3, NUMBER 1

THE BIRGER SCULPTURE:

Did it symbolize a plea for rain?

Introducing a new annual feature
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BOOK REVIEW

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By Norman Stockwell

Foundation For Illinois Archaeology

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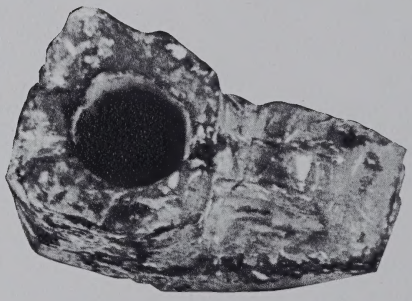
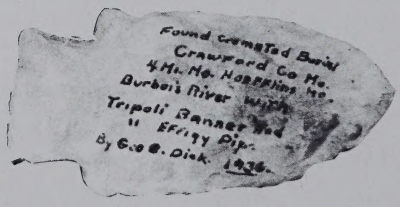
NEW BOOKLET AVAILABLE ON TRI-STATE PREHISTORIC INDIANOLOGY

For the past five years Colonel Lyerla, a member of the Genuine Indian Relic Society, has been devoting nearly full time to a study of the prehistory of the Tri-State (Kansas-Oklahoma-Missouri) Area. He has identified over 260 sites, and collected and studied thousands of artifacts therefrom. Facts and theories relative to his findings are now available in a book at $3 per copy, plus 80c per copy for postage and handling. In the book is contained information on Bevel Trait and Sandstone Clutter Trait Sites for (probably) the first time. Diagnostic characteristics of artifacts from these unusual sites, along with overall site peculiarities, were responsible for his identification of these very specific types of Amerindian sites. Included with the text of the book are nearly fifty photos which show roughly 1000 artifacts that were collected and studied. The author was motivated to undertake the unusual project in order to fill in some of the gap in Tri-State history; and to provide a composite source of information about the ancient inhabitants of the area while, at the same time, shooting down some of the "old wives tales" prevailing in the area. Requests for copies of the book should be addressed to LTC Floyd B. Lyerla (AUS Ret.), 235 South Minnesota, Columbus, Kansas, 66725, telephone (316) 429-2915.

REASSEMBLAGE

Gordon Hart
Bluffton, Indiana





"CRAWFORD COUNTY, MISSOURI."

Material, tripoli, commonly called "cotton stone." Weight, 675 grains. This specimen was found 2½ feet below the surface in a cremated burial in a small mound or grave, together with a pipe made of the same material and a burnt arrowhead. Limestone slabs were scattered over the burial. This specimen is so crudely made, and of such poor material that one may believe that it was made either by a child, or it is the result of the degeneration of a culture."

The author received the pipe and stemmed point in the 1960's from Gray LaDassor who had purchased them from the Kyle L. Sly estate. Several years after the bannerstone was obtained at a meeting of the Genuine Indian Relic Society at Columbus, Indiana. After recognizing the banner as a part of the original trio, it was then placed with the pipe and point in the author's collection.

In the book, BANNERSTONES OF THE NORTH AMERICAN INDIAN, authored by Byron W. Knoblock in 1939, related with a picture of the bannerstone is the following information of the three artifacts:

George B. Dick, amateur archaeologist active in the 1950's, excavated the three pictured artifacts. Mr. Dick placed in written form on the stemmed point the following information:

"Found cremated burial-Crawford Co. Mo. 4½ mil. no. Hoefflins (sic) Mo. Burbois River with tripoli banner and tripoli effigy pipe. By Geo. B. Dick 1936"

The thought of a bannerstone normally attributed as being of the Archaic period prior to 2000 B.C. wth the stemmed point is understandable in context. However, the elbow pipe, having the effigy of a face incised on its front side is not a diagnostic feature of this culture as recognized today. Pipes of this period normally are of tubular form.

The accompanying examples (cover photo and facing page) are made of flint, chipped to shape and then polished smooth, a type associated with the Cahokia Culture. Rough and crude examples do exist, but when viewing examples such as these, carefully fashioned to exacting shape and then polished smooth all over, one soon realizes the ceremonial aspect.

Both specimens' handles taper toward the back on all four sides. This feature indicated to me that when placed into a wooden handle hole they would wedge in place. A handle with stone in place would have made an impressive battle-axed shaped weapon.

I prefer to share the thinking of Bennett Young. The name 'spud' is disgusting to me. Based on their shape, polish, fragility and artistic beauty, I prefer to think of them as ceremonial axes. One thing is certain; when you place any one of these beauties on a shelf with other top relics, the ceremonial axe displays its uniqueness and outstanding relic quality more so than most other ceremonials.

Perishable artifacts made of bone, shell, wood, and textiles are rare recoveries in New England. At inland sites in Eastern Massachusetts, there has been only a few scattered finds that have survived the damp weather and high acidic soil content. It is usually only in burials of the colonial period that remains of the weaver's art will be found, although certain materials are non-destructive by nature. A charred wooden dish was uncovered at the Wapannucket No. 6 site and 8 bone points embedded in heavy charcoal deposits in grave No. 15 at the Titicut Site are two similar examples.

Copper is a better preservative and often occurs in Historic graves. A rope handle to a copper kettle and fragments of a basket, rush matting and a cape or mantle appeared in grave No. 4 at the Taylor Farm Site. In burial No. 6 (Titicut Site) a copper necklace was found with short strands of rolled copper beads on original two-ply cordage. Now this latest example adds to our knowledge of perishable goods that once were extensively used by local Indians.

These 5 Nebo Hill points were all found by Lyle Weeks in a 3 year period. They were found on site #23R Y 36, a hilltop site in Ray County, Missouri. They are made of Burlington and Westerville flint and represent the finest in Nebo Hill points in the type station area. The longest is 5 7/8 inches long.

From the collection of
Lyle Weeks, Missouri City, Missouri

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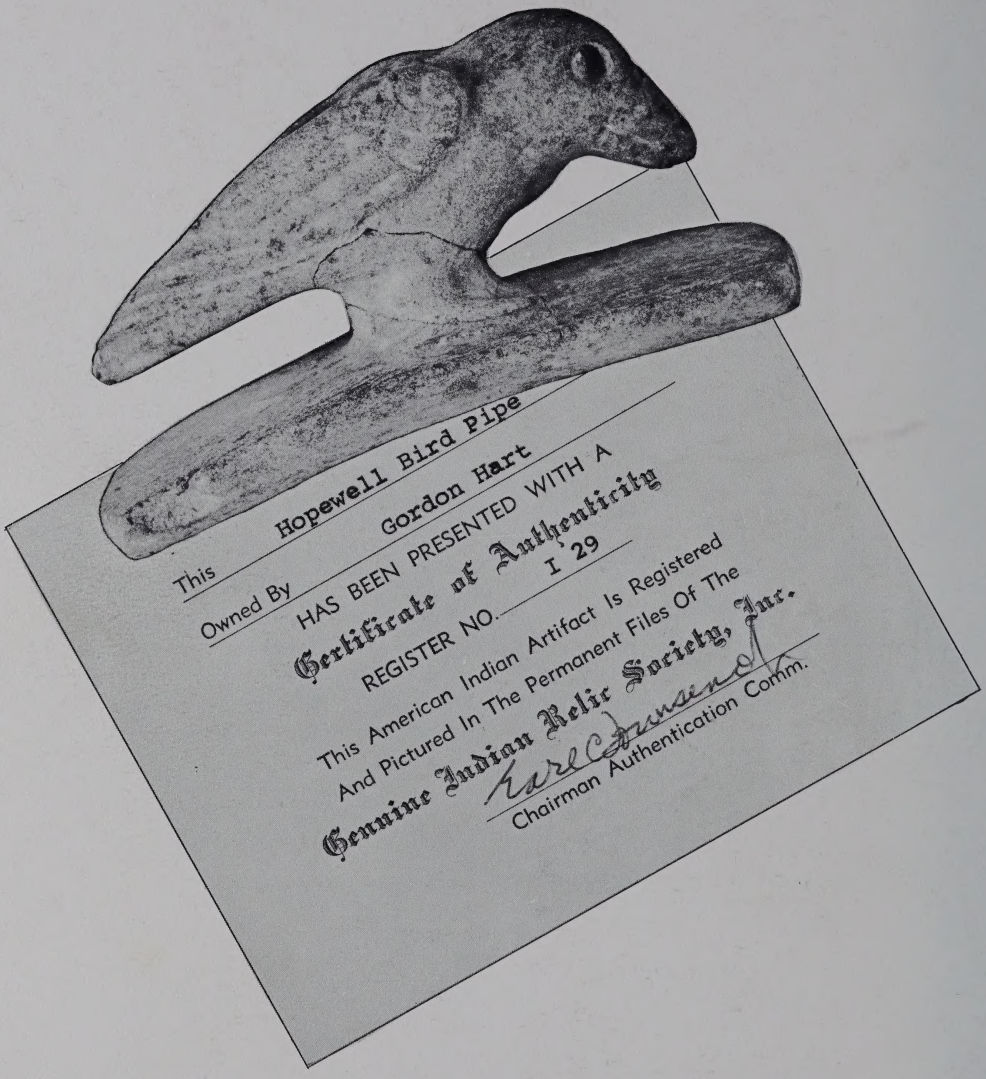
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